

# The Kingdom at Work Project



## *Bulletin 8*

July 2016

## Spirituality in the workplace

### Editorial

In this issue of the Kingdom at Work Project *Bulletin* we focus most of our attention on one of the most neglected and misunderstood aspects of faith and work - 'spirituality in the workplace'. Our contributors make a significant effort to spell out what they understand by this phrase. The contributions are inevitably very diverse, as is the wider literature on this subject. Some writers place the emphasis on spirituality as an 'experience' in its own right, for others an understanding of spirituality at work is demonstrated more clearly through practice.

The approach of the Kingdom at Work Project to spirituality in the workplace is first and foremost communal. With Rowan Williams<sup>1</sup>, we believe that a 'spirituality' decoupled from a Christian community and its narrative can all too easily end up being just another commodity on offer in a market-driven world founded on the individual's right to pick and mix. Our conviction is that as part of a Christian community, we have first to try to discern the story God is seeking to reveal to us - through the biblical narrative, history and our experience of the workplace today - and its crucial importance for a fragmented and fearful world. The Project interprets this as the task of discerning the presence of the kingdom community in daily life - and its gifts of life, liberation, love and learning. Then the task is to intervene to enable our places of work to become communities which reveal those gifts.

Our calling to discernment and intervention is a profoundly communal undertaking. It begins with a Christian community empowered by and seeking to communicate the gifts of the kingdom community and reaches out to share that endeavour with all who have a similar vision.

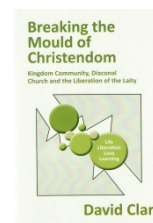
Such kingdom community building is at the very heart of mission within the world of work as elsewhere. The spirituality of the servants of the kingdom community seeks to turn an incestuous 'spirituality' which can further egocentricity or exclusiveness into a power for

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<sup>1</sup> Williams, R. 'The spiritual and the religious; is the territory changing?' in (2012) *Faith in the Public Square*. London: Bloomsbury. pp. 85-96

solidarity and inclusivity. It challenges the self-centredness of a competitive individualism, on the one hand, and ‘various forms of murderous tribalism’<sup>1</sup> which currently threaten our world, on the other. Thus the only antidote to the results of a European Referendum that potentially fosters the latter is an utter determination for Christians, inspired by a communal spirituality of the kingdom, to re-commit themselves to demonstrate a larger vision of community and build new bridges within the world of work and beyond.

The stakes could not be higher. The church is now called to break the mould of Christendom, with its anachronistic and outmoded understanding of what ‘religion’ is all about, and build communities which demonstrate, in the world of work as elsewhere, the universal gifts and spiritual power of the kingdom.



**David Clark** (Project Co-ordinator)

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## **A contemporary challenge - finding a new narrative**

**Mark Davis**

In the not too distant past, many organisations founded by religious groups had workforces that were relatively homogeneous - most staff shared the faith perspective of its founding members. Today, however, the situation is much more complicated. Wherever we look, it is clear that many of the good people working for faith-based organisations share the values of the enterprise but are less than comfortable with the religious history that brought the organisation into being.

How leaders maintain a suitable balance between bringing the stewardship of the faith dimension to their work and yet not alienating other colleagues is a significant contemporary challenge – yet, in my view, an increasingly important one. If I may paraphrase a quotation from Mark’s Gospel: *‘What does it profit a faith-based organisation if it should gain the whole world yet suffer the loss of its own soul?’*

My own experience of working with a number of such organisations during the last five years, suggests that whatever is attempted as a way of preserving and developing this vital dimension to their life and culture, it must include open and inclusive engagement. For this to be possible, a certain amount of translation and interpretation of the tradition is required. A new form of narrative has to be articulated so that those who do not share the faith underpinning the enterprise will nevertheless discover and embrace some of its significance, both to their roles and their personal lives.

In attempting to provide such a narrative, one of the assumptions that I hold is that ‘spirituality’ is a much wider category than that of ‘religion’. Although for people of committed faith, the two worlds may be co-centric, for many people in contemporary Western society this is no longer the case. Many who have lost touch with their own religious heritage, or indeed have never experienced religious belief and practice in their

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<sup>1</sup> Williams, R., Ibid. p. 88

formative years, remain committed to acquiring, or retaining, a spiritual dimension to their lives.

In my experience, a working definition of '*spirituality*' is, therefore, required if a project such as this is to be understood and embraced. While such a rich term requires many possible descriptors my assumption is that spirituality is intrinsic to the human person. It is the way we live out our deepest values and is often experienced as a quest for meaning, purpose, connection, belonging or hope. It is given expression through a person's relationship with themselves, with others, with the environment and the transcendent. It can deepen with growing reflective capacities and self-awareness, and can become more conscious at the major turning points in life.

There is much more that could be said here, of course, but in many ways an organisation acts like a single organism, even though it is made up of many parts. In just the same way as it can be said to have a set of values, so it can be thought of as having a corporate spirituality – which is a combination of history, practice, culture etc. Not set in stone, it will change over time, as people come and go. But it's continued vitality and relevance, in my view, requires deliberate sustained attention, particularly by those in leadership.

### **The Shoreline Conversational Approach**

With all this in mind, it will be clear that a suitable process of engagement has also to be adopted. Although many different methodologies could be suggested, I have found that a small-group process involving both personal reflection and subsequent 'conversation' around carefully chosen resonant themes is particularly useful.



In taking this approach I am using or reclaiming a somewhat elevated understanding of 'conversation' as a non-combative exchange of personal experience and insight. Difficult to explain quickly in a sentence or two it could be described as '*an interpersonal journey undertaken by friends who are prepared to be changed by what they may subsequently discover*'.

The themes used in such an exploration are, of necessity, bespoke to the context and are crafted from a thoughtful consideration of the spiritual DNA of the organization concerned. What emerges is a unique blend of evocative motifs, which are then presented in an attractive and engaging way using both words and images.

Now it has to be said that conversation of the quality envisaged in the approach being proposed will need to be intentionally fostered – particularly when it involves some who are unused to this way of relating or who are reluctant to disclose their own perspective on these matters. While a positive outcome to such an engagement can never be assured, my experience suggests that it is much more likely when there is:

- A structured conversational process with a clear, straightforward methodology.
- Agreed ways of relating negotiated in advance.
- A choice of evocative stimulus material organized into themes that are accessible to a wide constituency.
- The presence of an experienced conversational facilitator.

Feedback from my work with faith-based organisations over the last five years suggests that this approach allows people to find a suitable common language to speak openly about this dimension to their work – thus building greater solidarity and a renewal of common purpose. It helps them to engage constructively with the implications of their heritage and history and thus facilitates their ability to make good decisions about what to retain and what to leave behind. Such a constructive dialogue between the past and present positively affects the culture of a faith-based organisation providing the basis for a renewed sense of direction in increasingly secular societal context.

For further information contact - The Shoreline Consultancy –  
[www.theshorelineconsultancy.co.uk](http://www.theshorelineconsultancy.co.uk)



**Mark Davis** is a consultant, facilitator and trainer. He is founder and director of Shoreline. He has worked in the UK and Australia supporting and developing churches, religious orders, faith-based organisations and communities. Mark is a Roman Catholic lay person. He has written and facilitated widely on the theme of this article.

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## **CABE's 'Principles' for those in Business**

**Pauline Hart**

CABE (Christian Association of Business Executives) aims to support Christians who work in business and commerce by exploring the relationship between the faith that they profess and the world in which they work. We affirm that the world of work is a valuable and necessary part of God's creation and that in it Christians have a unique and special contribution to offer. In asserting the positive role to be filled by the world of business, CABE also calls upon individual Christians to bring the values and moral teachings of Christianity to bear upon the manner in which the business process is conducted. **CABE's Principles for those in Business** are an important way we seek to do this

The Principles were first launched in 2006 and subsequently updated in 2010. Devised by Clive Wright and John McLean Fox they were inspired by the Principles of the Third Order of the Society St Francis (TSSF) making use of John's insights from seeking to live the tertiary life in the business world.



They are designed to be part of a regular pattern of prayer and reflection being broken down in to 31 Principles – one for each day of the month split in to 4 sections:

**Priority Aims** - (such as striving for excellence, creating wealth and working ethically)

**Corporate Values** - (such as trust, stewardship and justice)

**Responsibilities to Stakeholders** - (such as customer and supplier relationships)

**Personal Qualities** - (such as openness and honesty, courage, forgiveness and prayerfulness)

As well as the Principles Leaflet there is also a Resource Pack incorporating the Principles Guide and the Principles website with online materials, articles, case studies and links to other organisations - <http://www.cabe-online.org/principles/>

The Principles form the basis for the CAFE Business Discipleship Mentoring Programme that we are hoping to launch later in the year subject to funding being available.

We are very keen to build up a library of reflections and articles based on using the principles in real life. If you would like to chat about how you can use the Principles and our related resources or have some reflections on using them that you would like to share please contact CAFE Director **Pauline Hart** - [director@cabe-online.org](mailto:director@cabe-online.org)

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## **Spirituality in the workplace: initiatives and resources**

**Tony Bryer**

There has been a growing sense of the importance of this subject over recent years. The disconnect that so many Christians have felt between their church life and their working life, the lack of teaching about every Christian's vocation in his or her work, and the challenges of an increasingly secularised society have all contributed to the need for resources for and formation in a spirituality of work.

In my first period of workplace chaplaincy ministry, a colleague and I used a course entitled *Mind the Gap* by Richard Higginson to run 'Faith and Work' courses for local churches. It does not appear to be in print any longer, but Richard Higginson continues to direct Faith in Business ([http://www.ridley.cam.ac.uk/centres/faith-in\\_business](http://www.ridley.cam.ac.uk/centres/faith-in_business)) which produces a range of useful resources.

My next discovery was the work of Dermot Tredget OSB and his dissertation on 'Spirituality in the Workplace'. He ran weekend retreats at Douai Abbey which reflected on the Rule of St Benedict and its relevance for management and the modern workplace. Unfortunately, I have been unable to discover any up-to-date information about his work; certainly the retreats no longer take place.

I do, however, know of at least two other books drawing on that Rule: *Doing business with Benedict* by Kit Dollard, Anthony Maret-Crosby OSB and Abbot Timothy Wright OSB (Continuum, 2002), and *Always we begin again* by John McQuiston (Morehouse Publishing, 2011). The latter, a very small volume, is especially valuable as it universalises the Rule in a way accessible to people of any or no faith background.

There is a considerable amount of work and many publications on spirituality and work from non-religious perspectives. *The Spirit at Work Phenomenon* by Sue Howard and David Welbourn (Azure, 2004) is a good example (see below), and lists a vast range of other organisations and projects, not all of which seem to be active at present. Another example is *Spiritual Capital* by Danah Zohar and Ian Marshall (Bloomsbury, 2005), building on their earlier book, *SQ: the ultimate intelligence* (Bloomsbury, 2001). An organisation drawing on the idea of spiritual capital is the Spiritual Capital Foundation (<http://www.spiritual-capital.org/who-we-are/>) whose CEO is Naftali Brawer, an Orthodox rabbi.



The fruits of my research into other groups and resources has produced the following useful organisations and websites for resources and events concerned with spirituality at work:

The London Institute of Contemporary Christianity -

<http://www.licc.org.uk/resources/resources-2/work-forum/workplace-spirituality/>

The Christian Association of Business Executives (see above) - <http://www.cabe-online.org/>

The Industrial Christian Fellowship - <http://www.icf-online.org/>

Christians in secular ministry (CHRISM) <http://www.chrism.org.uk/index.htm> -

There is also a *Journal of Management, Spirituality and Religion* although articles are only available on subscription - <http://www.tandfonline.com/loi/rmsr20#.V2QrNPkrLIW>

In conclusion, what I suspect is that there are lots of local initiatives in churches, business ministries, workplace groups and through workplace chaplaincies; it is worth looking at the national website for chaplaincy at <http://www.workchaplaincyuk.org.uk/>. I should also mention Business Matters here in Edinburgh (<http://www.businessmattersedinburgh.com/>). It would be good if readers of the Bulletin could write to the Kingdom at Work Project with information about any others.

*Tony Bryer retired as Edinburgh city centre workplace chaplain in June. As well as two periods of chaplaincy in Edinburgh, he has been a parish priest in various parts of England, some of which included chaplaincy work in hospital, higher education and district council settings.*



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## **The Friends' decision-making process – a hidden gem?**

**Nicholas Burton**



The Society of Friends (Quakers) has a long tradition in the world of business. In this short article, I characterise one aspect of a distinctly 'Quaker way' of doing business by examining the *theology* and *process* by which Friends conduct *Meetings for Business* which may have potential relevance as a collaborative method of decision-making in today's increasingly complex business organisations.

The decision-making of Friends encompasses two broad dimensions: (1) a *spiritual dimension* described within the theology of early Friends, and (2) a decision-making *process*, tried, tested and refined by Friends for over 350 years.

*The spiritual dimension* requires Friends to turn their attention to the Spirit as the source and authority in decision-making, relegating the role of human authority. Friends understand that anyone present in the Meeting may experience 'leadings' of the Spirit, and this has an important effect on the way that Friends make decisions together in *a process of 'corporate discernment'*. As everyone has an unmediated access to the Spirit, then it follows that every participant has the potential to contribute to the process. By extension, every person present has the responsibility of waiting and listening to what the Spirit may say through him or her as part of the proceedings. The process of corporate discernment, therefore, has a theological dimension that fosters cooperation in contrast to the competitive and confrontational forms of decision-making widely used in corporate board rooms.

*The use of silence* is an important characteristic of the process. Meetings begin and end with periods of silence, allowing those present to open their hearts and minds to God's guidance, rather than to focus on individual or selfish wishes. In addition, silence can also be used *during* the proceedings. For example, short periods of silence between contributions give time for those present to reflect on their meaning. Second, short periods of silence may also reduce the risk of an ego-based debate. Third, the Clerk may request a period of silent reflection to help re-focus the Meeting and discern a way forward. Thus, silence can have a calming effect on those present.

Through the process of corporate discernment, the primary objective is to reach *unity*. As a collective process, decision-making via resolutions or the casting of votes is shunned. In contrast, Meetings aim to arrive at a *sense of the meeting*. However, is unity the same as consensus? Friends often insist that consensus is based on a notion of human reason and authority, and commonly understood as requiring mutual compromise between human beings; the decision taken must be agreeable to all present, or at least objectionable to none. In contrast, unity and a 'sense of the meeting' is based on a spiritual and corporate discernment of God's will.

Corporate discernment subordinates human authority. Those nominated who moderate and 'clerk' the Meeting are seen as facilitators of the corporate discernment process. Often, contemporary business meetings tend to be structured around a Chairperson who manages the meeting and a Secretary who produces minutes at some future point *after* the meeting. In contrast, Friends combine these functions into *the role of a Clerk* who both guides the Meeting and produces minutes in real-time.

The Clerk is not there to 'lead'. Perhaps the Clerk's role is one of stewardship, rather than leadership, as leadership is seen as provided by the Spirit. Unlike contemporary business meetings, the Clerk makes sure the Meeting understands what is being approved *at the time the decision is made*. An important benefit of real-time minutes is in terms of participant understanding and ownership as decisions that are both understood and collectively owned have a far greater chance of being implemented. In other words, unitive decisions are often more likely to be implemented with good grace, imbued, as they are, with the will of God.

Is the decision-making process of Friends transferable to many contemporary business meetings? At its heart, the process balances the creativity and leadings of individuals with a 'testing' role of the Meeting. With many contemporary businesses striving to find new ways to improve engagement at all levels of the organisation, and ultimately to make better decisions, such a cooperative process should be of interest to practitioners. Most Friends would agree that the process has a spiritual dimension and may frown at the idea that it is simply a *process or technique*. It is perhaps the dimensions of cooperation and trust that lies at its heart that can in fact make a contribution to the challenges faced by secular business organisations.

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**Nicholas Burton** is Convener of the Quakers & Business Academic Research Working Group (qandb.org). He is a Senior Lecturer at Newcastle Business School.

Contact details: [n.burton@northumbria.ac.uk](mailto:n.burton@northumbria.ac.uk) and 0044 (7827) 442914

## **The spirit at work - some key issues**

**Sue Howard**

Since co-authoring *The Spirit at Work Phenomenon* (Howard and Welbourn, 2004), I have continued to research and reflect on the way in which Christians might engage with the Spirit at Work movement. Definitions of spirituality have remained difficult: 'The relationship between concepts of spirituality and religion remains unclear in the field of faith and spirituality at work' (Phipps and Benefiel, 2013, p. 33). Bell emphasises that what matters is to understand the difference that faith 'might make to an individual or an organisation' (Bell et. al., 2011, p. 11). Powell explains that the Christian faith is not simply a matter of belief but has everything to do with the practice of life and that 'there is no such thing as faith in general... The act of faith is the act of a person occupying a particular historical place or time' (Powell, 2005, p. 74). Spirituality at Work bridges the gap between church and everyday life.

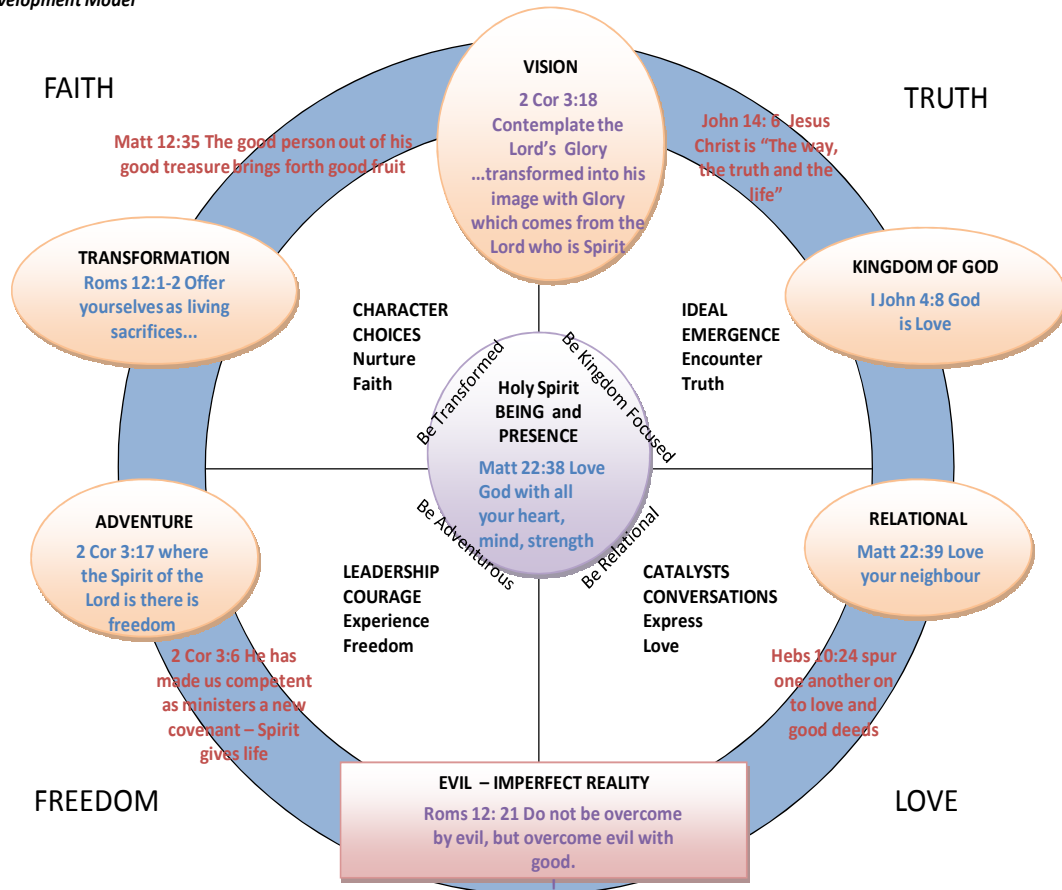
Many who write on Christian spirituality and faith emphasise that it is a progressive inner journey (Fowler, 1981; Hagberg and Guelich, 1989). This journey invokes deep change which makes itself felt 'within all relationships in the broader Christian community as well as in society in general' (Perrin, 2007, p. 32). Green argues that 'The very aim of theology is to enable the transformation of Christians so that they become the conscious and active agents of the transformation of history at God's behest... Christian theology implies challenge, response and transformation' (Green, 1990, p. 13). Faith and spirituality go hand in hand and Christians need to be aware that engaging with inner transformation is the spiritual work God has begun in them. To this end the focus of Christians must first be on faith and their spiritual lives.

Faith at work becomes meaningful and enlivened as a person works with the Holy Spirit to see what God might be leading them towards. This subsumes generalised notions of faith at work, e.g. that faith is about proselytizing or evangelising others to demonstrate that Christian spirituality involves contextual transformation. 'Christian spirituality is always open to new and unexpected expressions of the way the Spirit of God and is actively incarnated in human history, whether within the Christian traditions or outside them' (Perrin, 2007, p. 32).

Work can be a context for spiritual formation as Christian character can be developed through it. Whilst the work context may provide a whole range of challenges, problems and difficulties for a Christian, it is in such a setting that their faith can be creatively examined.

I advocate that Christians find a spiritual mentor who can support them in examining what God might be doing in them and through them in their particular work context. Consequently I have developed an approach to spiritual mentoring based on the work of Lips-Wiersma (2002, 2011) and called it a 'Christian Development Model' (see below). By exploring various components of the model the participant is enabled to find a focused way to map their spiritual journey and examine their faith and develop a Christian perspective in relation to their work.





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**Sue Howard** is a PhD student at the University of Winchester exploring 'A Christian perspective on enabling spiritual formation in relation to work'. She is training as a Spiritual Director and offers Spiritual Mentoring using a holistic approach - see [www.holisticleadership.co.uk](http://www.holisticleadership.co.uk). She is the Convener of the Grove Books Spirituality Series - [www.grovebooks.co.uk](http://www.grovebooks.co.uk) - and also an editorial member for the Leadership Series. She worships at the Vineyard Church in St. Albans.

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## Daily Bread Co-operative Ltd - spirituality in practice

Roger Sawtell

If we believe that the totality of life is body, mind and spirit, and all Christians do believe this, then it makes sense to include a concern for spirituality in our life at work, which is such a significant part of our waking hours. Anything less is surely inadequate.

Influenced by Benedict (480-547), Bonhoeffer (1906-1945) and Schumacher (1911-1977), Daily Bread Co-operative was planned to be a small employee-owned business with social objectives, as well as the necessity to make a surplus rather than a loss in order to continue. The founders, members of a house group attached to a Church of England parish church, were well aware that only two out five new businesses survive the first three years.

The project is constituted, not as an incorporated company, but as a society with Rules registered under the Co-operative and Community Benefit Societies Act, the legislation of the co-operative movement. The Rules have not been changed since 1976. The purposes of the business are set out in the Preamble.

Trading started in 1980 as a wholefood warehouse, buying in bulk, mixing, roasting, packing, using no chemical additives and simple packaging to ensure environmental benefit and good value. The business has prospered and at the time of writing (2016) there are 25 people at work and a turnover of £1.5 million. Daily Bread claims to be '*probably the best wholefood shop in the world*', a big claim for a modest independent project.

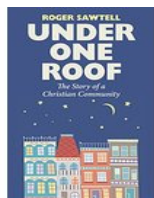


What happens when a group of active Christians agrees to work together as a co-operative? Right from the start there have been morning prayers in working time, led by working members on a rota basis, and a regular agape/communion service. Numerous liturgies have been written including *A Simple Communion - arranged for house meetings and informal gatherings* which was published in 1980 and sold 10,000 copies. The service is usually presided over by a minister from the congregation of one or other of the members. The social objectives, including the employment of people recovering from mental illness, have constantly been matters for prayer, bible study and meditation. The working group is totally interdenominational and has included people from the Church of England, Roman Catholic, Baptist, URC, Methodist, Pentecostal and independent churches. A calculation made some years ago estimated that 40,000 working hours had been 'lost' – or some would say 'gained' – from daily prayers.

Daily Bread, and a growing number of employee-owned businesses, is part of the co-operative movement which includes mutual building societies as well as the better known retail co-operative stores owned by their customers. These constitute a viable and ethical alternative to ownership by outside shareholders or individual entrepreneurs and represent an alternative pattern to the greed which led to the financial crisis of 2008. In this way Christians may make a significant contribution to social justice, as they did in initiating universal education and hospitals in the nineteenth century.

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**Roger Sawtell** worked for 16 years in the steel industry, becoming Deputy Managing Director of Spear & Jackson, Sheffield, in 1963. During the following 20 years he was a co-operative entrepreneur initiating two employee-owned businesses which continue to trade. He has written widely on co-operative structures and administration.



Roger's most recent book, *Under One Roof*, (2015) is about the fascinating story of the Neighbours Community consisting of a number of adjacent households which he and his wife, Susan, set up in Northampton 1984 and which lasted for 23 years.

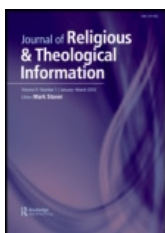
It is published by Darton, Longman and Todd (£8.99).

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**David W. Miller and Timothy Ewest**

Princeton University Faith and Work Initiative

***'The present state of workplace spirituality: a literature review considering context, theory, and measurement/assessment.'***



Miller, D. W. and Ewest, T

*Journal of religious & theological information*, 12 (1-2), 29-54.

The article referred to above was first presented in its initial form at the U.S.A.'s Academy of Management's annual meeting in 2011, and then revised and published in the Journal of Religious and Theological Information. The article has enjoyed increasing use by scholars within the field of faith in the workplace. It was a complement to earlier literature reviews by numerous scholars within the Academy of Management and provided for us a necessary first step in positioning our present and ongoing research within the field of faith and the workplace.

The article found the following overarching themes within existing academic research of faith and the workplace: an ongoing debate concerning the definition and connection of spirituality and religion, the trends in religion and spirituality within American culture, growing religious diversity and resulting litigation and, finally, human rights issues as they relate to religion in the workplace. These issues were dominating themes within existing research and appear to be important to future and emerging research as well.

The article was also foundational in providing a context for developing our psychometric scale (currently in the final stage of completion) based on David's integration

profile theory, or four E theory<sup>1</sup>. David's theory posits that individuals integrate their faith in the workplace in one of four distinct ways:

*Expressing* their faith ('evangelism'),  
finding ways to *Enrich* their faith through work,  
understanding work as an *Experience* of personal calling and finally,  
acting *Ethically* as a manifestation of personal faith.

To ensure our scale was supporting and adding to existing scales, we surveyed the existing faith and work integration scales that were currently being used in research. These psychometric scales are the foundation for most research that occurs within the Academy of Management and are also widely used by organizations to assess their organizations present strengths or areas to improve.

Upon reviewing the existing literature addressing psychometric scales, which measure how people integrate their religious faith in the workplace, we found that the existing scales fall into three categories: *Manifestation scales*; *development scales*; and *adherence scales*.

*Manifestation scales* pertain to the orientation to universal, religious or spiritual values, disclosing specific manifestations, phenomenological experiences without regard to specific traditions, and expressions of a person's values and corresponding motivations.

*Development scales* pertain to the level of development within the participant in reference to a range of mature versus immature behavior, and/or nascent or developed religious/spiritual expectations.

*Adherence scales* pertain to authentic adherence of religious, spiritual, or traditional beliefs and the integration or practice of specific religious or spiritual traditions without regard to maturity.

The article concluded by suggesting that existing scales have considerable limitations in applicability to workplace contexts. They do not address the nature of diverse religious traditions and fail to understand how and the degree to which individual or collective spirituality integrates and manifests itself in the workplace.

Our research has found increasing appeal within the academy as well as with key stakeholders within organizations who recognize the importance of faith in the workplace and its importance to individual and organizational success.

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**David Miller** is on the faculty of Princeton University, and serves as Director of the *Princeton University Faith & Work Initiative*. His academic appointment is Associate Research Scholar and Lecturer.

**Timothy Ewest** is a Visiting Research Collaborator with Princeton University's Faith and Work Initiative and Associate Professor of Business Administration at Houston Baptist University.

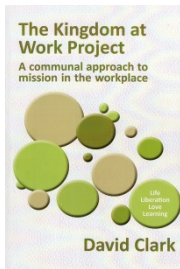


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<sup>1</sup> See Miller, D. W. (2007) *God at Work*., Oxford: Oxford University Press

## Aiding the art of discernment within the workplace



*The Kingdom at Work Project* (David Clark, 2014, Peterborough: Upfront Publishing) is concerned with how what are called ‘the gifts of the kingdom community’ can be discerned and enhanced within the workplace. In its chapter on ‘A communal spirituality for the world of work’ a number of ways of approaching the task of discernment are explored. Amongst these are the following (pp. 79-80):

### Celtic and Quaker approaches to discernment

The kind of spirituality represented by the Celtic and Quaker traditions, as well as that espoused by Brother Lawrence, is one way of helping us to engage more fully in ‘the practice of the presence of God’ in working life. At first sight, this form of discernment may seem unstructured and informal. However, we know that ‘the Celtic way of prayer was learnt from the monasteries; (and that) it was from its religious communities that the people learnt to pray. As a result they learnt that there was no separation of praying and living; praying and working flow into one another’<sup>1</sup>. This also meant that the prayer life of the people followed the rhythm of the monastic day. It was likewise for Brother Lawrence. Although his letters and conversations imply a spontaneous approach to practising the presence of God, his membership of the Carmelite Brotherhood offered him an important training ground and the daily practice of corporate prayer. Reflecting this need for discipline, a minister in secular employment speaks of following ‘a personal rule, using my cellphone’s reminder feature to set times for prayer during the day’<sup>2</sup>.

For Quakers, their meeting for worship, which Thomas Kelly describes as grounded in and founded on ‘the Real Presence of God’<sup>3</sup>, is their school for discernment. Their *Advices and Queries* state that their meeting for worship ‘is our response to an awareness of God... When we join with others in expectant waiting we may discover a deeper sense of God’s presence... and the power of God’s love drawing us together and leading us’<sup>4</sup>. Thus behind the apparent informality of Quaker practice, there lies a form of communal discernment which equips them well for their ministry within the working world.

### The Examen - an Ignatian approach to discernment

Ignatian spirituality provides a more overtly structured approach to discernment and developing an awareness of the gifts of the kingdom community in the workplace. One method it offers is known as ‘the examination of conscience’ or ‘Examen’<sup>5</sup>. As a rule, ‘the

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<sup>1</sup> de Waal, E. (1996) *The Celtic Way of Prayer*. London: Hodder and Stoughton, p. 3

<sup>2</sup> *Spiritual Direction for Ministers in Secular Employment*. CHRISM 11 (2011), p. 11: at [www.chrism.org.uk](http://www.chrism.org.uk)

<sup>3</sup> *Quaker Faith and Practice (QFP)* (third edition) (2005) London: Religious Society of Friends, 2.40

<sup>4</sup> *Ibid.*, 1.08

<sup>5</sup> *The Spiritual Exercises of Saint Ignatius Loyola*. Hughes, G. and Ivens, M. (translator) (2004) Leominster: Gracewing, paras 24-44, pp. 12-18



General Examen’ takes place at the end of each day and ‘the Particular Examen’, which focuses on a particular fault to be addressed over days or weeks, in the middle of the day.

The forms for the Particular and General Examen, as set out in the *Spiritual Exercises*, have in many cases been adapted to working life. The *Exercises*, and in some cases the Examen, are often facilitated by a mentor.

The General Examen suggests five matters for recollection and prayer which can be summarized as follows:

- recalling one is in the presence of God
- looking back over the day with gratitude
- reviewing how one has lived the day
- asking for forgiveness
- resolutions for the future and a prayer of commitment.

The General Examen offers a structured approach for discerning the gifts of kingdom community in the workplace. However, it focuses more on the individual than Celtic or Quaker spirituality and on the way in which he or she is living out their faith in daily life.

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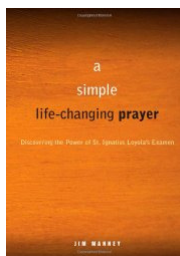
In the *Kingdom at Work Project Bulletin 5* (July 2015) we mentioned a very well written user-friendly booklet relating to the process of the Examen which we again commend to all those seeking to live out their faith more effectively in daily life, not least in the workplace.

***Manney, J. (2011) A simple life-changing prayer - Discovering the power of St Ignatius Loyola's Examen***

Chicago, IL: Loyola Press (pp. 85)

(Jim Manney is senior editor of the Loyola Press in the USA.)

Just a few quotes to give a flavour of the book:



The whole prayer (Examen) is an exercise in finding God. (p. 15)

What we experience in the Examen is precisely the great mystery that God is present in our experience of everyday life in our workaday world. (p. 26)

Gratitude is the hallmark of Ignatian spirituality. (p. 32)

God can be found when we look at life as we actually live it. (p.49)

An examen can be done anywhere - when we're stuck in traffic, eating lunch, walking to class, standing in line, or sitting in meetings. (p.73)

The Examen is the prayer of surprises. (p. 78)

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## Other news

### Theology of Work Project



In 2014, the Theology of Work Project completed its first major milestone: a commentary on every book of the Bible developing what the Bible has to say about daily work. This commentary is available

free online at [www.theologyofwork.org](http://www.theologyofwork.org) - and is also available in a five volume set from Hendrickson Publishers. It represents the work of a 17-person international steering committee drawing on the work of many from around the world, under the guidance of executive editor Will Messenger.

Since that time, the project continues to work on improving access and availability of the commentary.

- The Korean translation of the material was recently made available on the website and other translations are in progress.
- Illustrative video material is being added regularly to the site.
- Research is ongoing looking at practices of churches around the world related to connecting work and faith.
- On-ramps are being worked on to make it easy for pastors, seminarians, and workplace people to access the material in a natural way for them.
- Tagging of material is in progress allowing people to approach the commentary through a topic, e.g., what does the Bible have to say about ambition?
- Topical articles are being developed, e.g. career calling, evangelizing in the workplace.
- Small group Bible studies are being developed - and 20 are now available through Hendrickson Publishers
- Online devotionals are now available and are being widely used
- Partnerships are being developed such as the one with the HEB foundation to disseminate their work on The High Calling of our Daily Work.

The underlying goal of the project continues to be to create a biblical foundation for our understanding of daily work.

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### The Faith at Work Summit Dallas, USA

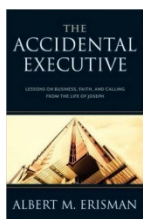


From **October 27-29, 2016** about 400 leaders of the faith at work movement will gather in Dallas for the next Faith at Work Summit. The goal of the Summit is to examine where we are in the movement and to identify new areas of impact for this movement. It will include different work venues: business, government, healthcare,

and many other areas of work. It will consider the role of the church and seminary in connecting faith and work. And it will seek a diverse audience: men and women, older leaders and millennials, pastors and workers, different racial perspectives, and different economic perspectives.

The first summit took place in Boston in 2014, where 250 people came together. The 18 talks on different aspects of the movement were captured in video and can be found online. A study guide is being prepared for the 2014 summit with links to the videos, questions for discussion, and resources for further study. This guide will be available at the summit in Dallas, and will be widely available after that time.

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***'The Accidental Executive: Lessons on Business, Faith, and Calling from the Life of Joseph'***

(2015, Peabody, Massachusetts: Hendrickson)

*A new book from the co-chair of the Theology at Work Project*

**Al Erisman**

I had always looked at the story of Joseph in Genesis 37-50 as a great example of someone who endured difficult circumstances and ultimately was blessed by God and became a great leader. And it wasn't just for his benefit. His work saved the Children of Israel for the next generations, and saved the world of that day from starvation. A great moral example.

But through a difficult period in my own business career, I began to see the story of Joseph in a new light. This story is the account of a career. As a youth he had great dreams for a future of leadership, but he thought leadership was all about him. Through a difficult 13-year period in slavery and in prison, he learned about depending on God and serving him where he was placed, not unlike our own work sometimes. Joseph's break came when Pharaoh needed to understand what his dream meant. When he stands before Pharaoh, he is a very different person from the young man who proudly told his brothers of his dreams. He is now in a position of servant, not seeking his own end, ignoring the potential that someone else could use his ideas. He lays out a plan that is worthy of the best strategy.

In the end, he recognizes the hand of God on his career. He found that God had called him to this position of CEO of the 'Egyptian International Food Company', and through this seemingly secular work, he was doing God's work in the world.

This story provides a wonderful way of understanding God's work and purpose in our everyday work. While it took place 3500 years ago in a world that may seem foreign to us today, it provides fresh insight for our own work at every level, from purpose to challenge, from highpoints to disappointment.

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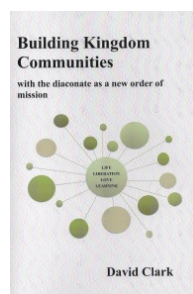
**Al Erisman** is Executive in Residence at the Seattle Pacific University School of Business, Government, and Economics. He also co-chairs the Theology of Work Project and co-founded and edits *Ethix* magazine.

***‘Building Kingdom Communities  
- with the diaconate as a new order of mission’***

Peterborough: Upfront Publishing

**David Clark**

**OUT NOW!**



In a world in which resources are unjustly distributed, identities are under threat and solidarity is fragile, the toughest task facing humanity is the quest for community. Christians fail to grasp that in the gifts of the kingdom community - life, liberation, love and learning - they hold the key to what the search for community, from church to workplace, is all about. This book explores those gifts and how a servant church, through the creation of its diaconate as a new order of mission, might offer a fragmented world fresh hope. The Methodist Church in Britain is taken as a case-study for what might be achieved.

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**David Clark** is a member of the Methodist Diaconal Order. He has worked as a Methodist minister in Sheffield and London, and as a senior lecturer in community education at Westhill College, Birmingham. He is co-ordinator of the Kingdom at Work Project.



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From *Breaking the Mould of Christendom* which lays the foundations for this book -

‘In times of crisis, prophets appear in the church. David Clark is such a prophet. His book brilliantly analyses the mission of the church in contemporary life...’ **John Hull** - then *Honorary Professor of Practical Theology in the Queens Foundation, Birmingham*

‘David Clark challenges all Christians, not least deacons, to make a Copernican shift in their understanding of diaconal mission... It is a must-read for deacons worldwide.’ **Sue Jackson** - then *Warden of the Diaconal Order, Methodist Church in Great Britain*

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**£6.99 from [www.Amazon.co.uk](http://www.Amazon.co.uk) or [www.Amazon.com](http://www.Amazon.com)**

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For all matters relating to this *Bulletin* please contact -  
**Deacon Dr David Clark** at: [david@clark58.eclipse.co.uk](mailto:david@clark58.eclipse.co.uk) **01629 810172**  
Hill View, Burton Close Drive, Bakewell DE45 1BG

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